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John E. Zercher

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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

Evangelical VISITOR

April 25, 1970



Stop * Listen * Go



There Is Something You
Can Do



Always Building



Youth at General
Conference

From the Editor

It is a double pleasure to welcome to the pages of the *Visitor* the pen of J. N. Hostetter. When a bishop—a pastor of pastors—speaks out of his heart and his own background as a pastor, we can do well to listen. When the writer is the past editor of the *Visitor*—serving in this office for twenty years—it adds to the significance of the article. We commend to your careful reading “Stop—Listen—Go!”

One of the frustrations of the current mood is the seeming inability to express in action the concern we share for those disenfranchised because of race. Since many of us do not live next door to a black family and since we understand that many efforts to show our concern are not welcomed we become long on words and short on deeds. The article by a wife of a seminary student and a teacher in a Trenton, N. J. “ghetto school,” which is over ninety percent black, speaks to this very issue. She writes “Everything I write about in this article I have seen working successfully in my school.” Read about it in “There Is Something You Can Do.”

We may still believe that the problem of drugs is primarily an urban problem restricted to the dreary ghettos or the sophisticated suburbs. The dual culprits of tobacco and alcohol are now a trio with drugs the third infamous addition. No community is exempt from the scourge. The article by Leighton Ford presents a sane approach to this growing problem.

It so happens that both the “Pulpit and Pew” page and the Sunday School page use humor to get their points across. I venture we will meet in “Sunday Morning Zoo” and “Sunday School As Usual” some people we know—some who live uncomfortably near to home.

Our last “Between Brethren” featured one who had given a long and full life of service to the church and who continues even in retirement to contribute to the life of the brotherhood. In this current issue we hear from one who has a deep concern for the church but who speaks from the perspective of the new generation with years of service before him. Dr. Ronald Sider is a member of the Messiah College faculty and is assigned to the Messiah-Temple campus.

Information Regarding Lodging Procedure For General Conference at Upland, California

Packets of materials have been mailed to each congregation by way of the pastors. This includes a listing of available motels and trailer parks in the area. There are also lodging requisition forms which *every individual or family attending the Conference must fill out and mail before June 1*. These may be submitted to your pastor, or mailed directly to the secretary of the lodging committee:

Mrs. Lionel Haynes
1542 Raymond
Ontario, Calif. 91762

Members of Conference, their spouses and children under 13, furloughed missionaries, quiz teams and their coaches will be provided free lodging. All others will be provided lodging through the lodging committee at the rate of \$2.00 per night per person to be paid upon arrival.

In the event a pastor does not receive lodging information by April 20 (due to changes of address, etc.) he should write immediately to Rev. H. H. Brubaker, 724 Winn Drive, Upland, California 91786.

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EVANGELICAL VISITOR

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Editorial

The Dandelion Principle

There are yet a few patches of snow on the north exposures—the result of two late winter storms. But the days are longer; the sun is warmer. There are intimations of spring.

With the coming of spring, along with the robins and the tulips will come the dandelions. Each spring I have a bumper crop. In fact usually one of the best in our area. Mine are large and they are plentiful.

I am especially conscious of my stand of dandelion because my next door neighbor has so few. The lush green of his lawn and the golden haze on mine leave no doubt as to the location of the property line. My only consolation is that his lawn is to the west of mine and the prevailing westerlies blow the seeds east.

Now I know that in spite of their brilliant color dandelions are not highly regarded. No respectable homeowner puts up with a yellow haze on his lawn in the spring. So I have made a study of dandelion control and have acquired some knowledge, considerable experience, and limited success.

A natural reaction is to cut off the yellow flowers and thus keep the seed from maturing and spreading. This I do, but I find it rather futile. They continue to produce flowers. The plants refuse to die and the roots send out rhizomes to start new plants.

I have attacked them by hoe and sharp knife. This I have found more effective but far more taxing. To cut them below the crown is better than only cutting off the flowers but it is much like plucking the tares from the wheat. It takes care of the dandelion but takes care of some grass as well. The size of my lawn wearies my spirit to say nothing of my back.

Then I discovered chemicals. I have learned that to spray the plants with weed killer will result in their turning black and dying. Then there are chemicals that I can spread across my lawn which take care of dandelions and other weeds with much less labor but more expense.

Now I found a rather interesting fact in my research. In addition to all these methods of elimination I was advised to fertilize the lawn. Get the grass to grow and the dandelions will be much less of a problem. I found some confirmation of this theory in that where my grass was the most sparse there the dandelions were the more plentiful and where the lawn was thick the dandelions were fewer.

And as I cut and dug and sprayed I recalled the words of the Master:

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first (Luke 11:24-26).

Just as in nature so in the realm of the spirit a vacuum is an unstable and perilous condition. An empty life just as a poor lawn is in peril. Lives that are filled with the positive and noble graces; minds occupied with meaningful and great ideas; lives devoted to gracious and unselfish deeds are more secure from the destructive attitudes and actions that seek to invade our lives.

The dandelion principle has meaning for the life of a congregation. God help that congregation where the concept of the Christian faith and Christian life is to dig out the dandelions. Where the emphasis is upon the exposure and expurgating of evil; where the concept of discipleship is based upon what a Christian does not do rather than on what he does.

Let the pastor of the congregation feed the members out of the resources of the Word; let him expose sin but with even greater zeal proclaim the resources of grace. Let him lead his people in a life of loving devotion and Christ-like ministry. If he does this God will honor His Word and the life of the congregation will be productive of the fruit and gifts of the Spirit. Spiritual dandelions will be hard pressed to grow.

What is true in the life of a congregation is equally true in each of our lives. It is so easy for us to put the emphasis in our Christian lives upon what we do not do. We have "put off. . . the former conversation" but have not "put on the new man." We emphasize "be not conformed to this world" but the "renewing of your mind" does not come through quite so clearly.

And so our lives are "swept and garnished" but empty—a vacuum inviting the entry of attitudes and thoughts even more demonic than those put off. Their number is legion—bitterness, evil speaking, jealousy, resentfulness, criticism. Paul knew the peril of the emptiness of the spirit when he wrote:

"Whatsoever things are true, honest, just, pure, lovely, think on these things."

One of the tragic yet in some respects hopeful evidences of our emptiness is its effect upon the youth. I would venture that an honest response from our youth as to what they understand we mean by living the Christian life would be largely a negative concept—cutting, digging, and spraying dandelions. I dare say that even their understanding of faith has negative overtones.

We have bequeathed to our children a legacy of emptiness. Their lives are "swept and garnished" and empty. The culture of our day which has such an appeal to our youth is in many respects the demon returning with his seven cohorts to occupy this spiritual vacuum.

The hopeful sign is the recognition by a new generation of the hollowness of their lives and ours and the constructive ways they seek and efforts they make to fill this spiritual void.

For some of us our only plea in the hour of that great judgment will be based on the things we have not done. Is not it about time we feed the lawn and spend less time digging dandelions?

Stop * Listen * Go!

J. N. Hostetter

Over a period of years, as a Brotherhood, we have moved in the baptistic direction of congregational church life. Time was when we had thirty districts, each identified by three, four, or five churches. It is well within my memory, at least in certain sections of the church, that statistics were based on a group of churches. We moved gradually to the position where the strength of church life was determined by the individual congregation. In 1957 we took a step in reorganization that in reality made each congregation a distinct entity. The responsibility for advance or regression rested with each congregation. Hence, the future of the Brotherhood as it pertains to spiritual dynamic, effective ministry, numerical growth, and missions outreach, rests with our congregations.

It is probably a cliché and it may sound trite to say that responsibility for advance or regression in congregational life rests with pastoral leadership, church board, and other areas of leadership at the local level. But, it is true! Where sincere devotion, coupled with a deep concern for the here and now, and a diligent pursuance of task and responsibility characterize this leadership, advance is in the making. Where inertia pervades the outlook becomes dimmer with each passing month and year.

The writer is bishop of the Central Conference and prior to being chosen bishop was editor of the Evangelical Visitor.

Permit me to verbalize a bit using three familiar words as keys to certain areas: Stop, Listen, Go.

STOP

There is one common mark that identifies evangelicals: It is *activism*. We are noted for "having something doing"—Sunday school, church, evening service and a youth program every Sunday; midweek service, board and committee meetings, and ladies meetings during the week. Once or twice a year we hold revival meetings. In between we have special rallies, unique conferences and plan what we can do to add stimulus to the program. Conference-wide we sponsor seminars, youth camps and camp meetings. To venture any questions concerning practices that have well nigh become sacrosanct is, at least in the minds of some, to border on heresy.

Writing in a well known, widely circulated evangelical magazine, a warm friend of evangelicalism writes the following.

"Our generation may well have seen the death of spiritual naiveness that asks no embarrassing questions and accepts all of the traditional answers 'by faith.'"

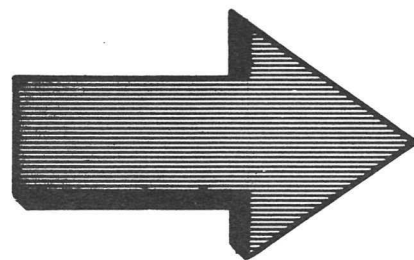
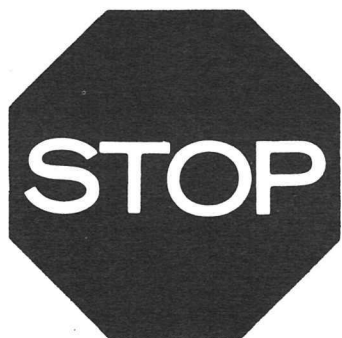
"To some this is disturbing news, but it ought not to be. It should not frighten anyone who is a participant in a truly living witness for Jesus Christ, based not upon dogmatic formulas, but upon authentic principles actually taught in the Word of God.

"It is important that we acknowledge that not all of our cherished principles and convictions really have their origin in God. They may be defensible as tools for a given time and situation, and they may have worked well under certain circumstances, but unless they are supported by the Word of God they still must be classified as formulas."

Please understand: I am not suggesting that we immediately halt the routine of church life as we now know it. Each part of our Church's program to which I have referred has been meaningful and significant at some time or another. To replace, change, or alter without meeting the need that was being served, is to invite disaster. However, we should not *hesitate* to drop any area of program wherein the need for that detail no longer exists.

Let me emphasize my use of the term—STOP. We dare not be afraid to stop and ask questions of ourselves—questions concerning the Church's program, and certainly be courteous to a questioner. My plea is that we stop and ask some questions. Let me illustrate:

Is our congregational church program a treadmill or a pathway? This is not hard to answer if we reflect where the congregation was five or ten years ago and where it is now. A religious treadmill may provide some religious exercise but its destiny is predetermined. It stays right where it sits.



How long has it been since a family unit was received into the membership?

LISTEN

Are we certain we really "hear" what is going on about us or might we be classified as having ears that hear not. Ominous sounds about us literally scream to be heard but too often go unnoticed.

Primarily, of course we must listen to what God has to say. This raises the old question: How does God speak? There are those who seem to be always getting their word direct from God. They learn little from their surroundings or other Christians.

That God does witness and speak directly to us is a glorious truth. Personal Christian experience is fundamentally a personal confrontation and a word from God direct, experienced through the ministry and work of the Holy Spirit.

Judgmentwise, counselwise, and churchwise the situation is quite different. One of the strengths of fellowship is what we learn from one another. No one Christian is the impersonation of wisdom itself. Hence, wisdom teaches us to listen more and speak less.

Let me say something about wave lengths. What we now have in radio, we really have known a long time. Someone can be talking and people are not listening. It is a despairing moment when the preacher, the teacher, the Christian, the parent go on talking on their own wave lengths when those who should be listening have tuned them out. There is something ironical about life. The degree to which we listen to others pretty well predetermines the degree to which others will listen to us.

Do we hear the voice of youth? We better listen. Half of our U.S. population is twenty-five years and under. I agree that a spirited, misdirected, small percentage of our nation's youth have gotten out of hand. This in itself speaks loudly for the church to enlist, engage, and encourage Christian youth to be not merely nominal Brethren in Christ, but Christian, devoted activists in the program of the church.

We must hear the cry of the underprivileged! We could be as far afield as the man giving his testimony in loud sounding terms, but it fell on deaf ears so far as one listener was concerned. He knew him to be part of a congregation in the Brethren in Christ Church that even in this day has not corrected its cemetery deed. The deed excludes burial plots for atheists and agnostics and orders segregated plots for negroes.

We had better listen. I have a feeling it might take us a week or perchance a month to catch up on our listening.

GO

Our Brotherhood boundaries in North America reach into twenty States in the United States and two provinces in Canada. We have rural settings, small towns and cities, and also reach into some of the larger cities. Culturally, we vary quite considerably.

This means we come and go from many different settings. We have much in common, but practices and ideas are not uniform. Our cultural tastes vary greatly. It is important that we as pastors, church boards, and Christian workers accept responsibility to make the gospel relevant and meaningful in the community setting in which we work. We are gaining in congregational maturity, when leadership concerns itself with "our task here and now," thinking through to effective methods and practices without always ending up with so-called congregational uniformity. We must remind ourselves again and again; it requires little effort to continue doing as we have done or merely follow what some other congregation is doing. It is taxing in time and energy to think, plan, and pray to the point of a well related effective ministry.

Let us go with total devotion. Those of us in leadership, particularly we as pastors must demonstrate our total commitment. The congregation must feel that a pastoral ministry is our primary concern. This is not always easy, especially when the size of the congregation makes necessary the earning of part of our livelihood in secular work. The pastor must set the pace in devotion to the "work of the ministry." We have the sacred trust of "inspiring others unto good works."

Let us go in unity of spirit and sacrifice.

Here is where lay-leadership must team with the pastor if our "going" is to be effective. While the minister-pastor must needs lead the way in sacrifice, too often he has been left to go it alone. An unrealistic attitude toward pastoral support often places financial stress on the parsonage family. Lay leadership is a key factor in determining the morale of the pastor.

Our tradition concerning pastoral support in the yesterday of our church life is pretty difficult to overcome. The principle that the minister-pastor was to lead the way in sacrifice was good theology. But the practical outworking of developing a following on the part of the laity never achieved any great success.

Let us go together. Let us go to the country, to the town or small city, or perchance the big city, united, but with a sense of individual responsibility. Each must share to make it go!

There Is Something You Can Do

Anna Mae Yeatts

Evangelical Christians, and this includes the Brethren in Christ, have been accused of refusing to become involved in the needs of the black community in the United States. I believe our problem, however, is not that we do not wish to be involved, but that we do not know how and where to meet the black problem in a constructive manner.

After teaching in an inner-city school for six months I certainly cannot pose as one with answers to this complex problem. Instead, allow me to share ideas for several projects which I have seen working successfully in my school and which could be put to work in other city schools.

Point of Contact

To become involved in the black situation, an excellent place to begin is in a black elementary school. (Do not think yourself excused because there is no black school on your block. Ladies drive thirty minutes to work at my school.)

First contact the principal and express to him your interest in serving. He may act as your contact agent or he may introduce you to an interested staff member who will serve as your link to the students. It is unlikely, if you come with an open mind and a workable idea, that you will be refused. Be prepared, however, to modify your plans to meet the needs of the children and the community.

What Can Be Done

(1) A very simple way of giving help is to collect usable clothing and donate it to the school. It will be distributed to pupils by the nurse or teachers who know their needs. The value of this service becomes apparent when you realize that some children stay out of school for a week at a time because they have no shoes or coat.

(Continued on page six)

Mrs. John Yeatts is teaching in a New Jersey school while her husband is enrolled in Princeton Theological Seminary. Springfield is the home congregation for John; Lancaster the home church for Anna Mae.

There Is Something

(Continued from page five)

(2) Volunteer your services as an aid to help problem children. This would most likely be an after-school project and would have to be done on a regular basis. Your youth may find fulfillment in tutoring and befriending a child in need. The reward of seeing a child learn and trust is no small compensation for your efforts.

(3) After all the taxes you pay you may not believe this, but city schools have little money, especially for the "extras" that make teaching and learning exciting. A gift of money to a school will be welcomed and used wisely.

(4) Life in the city can be very dull in the summer. To help broaden the world of city children, establish a summer program. You can use the school as your initial point of contact and as your meeting place throughout the summer. Adopt a black child, suggested by the school, for the summer. One day each week take him into your home. Allow him to see a family with a father, for many of these children know no father. Plan to visit dairies, farms, and parks. Talk with him; read with him; make cookies with him. In short, share yourself and your family with him. You will probably find you enjoy the experience as much or more than the children.

Beginning Your Involvement

Plan now to establish a summer program. Get the women in your church interested. Talk to the principal of the nearest inner-city school and explain your interests. He will be able to give you the names of the needy children. Incidentally, you do not have to live in a city to be near a school with deprived children.

Allow yourself and your group to get excited over this project. Plan the first day in great detail. When it comes you will awake with a sense of anticipation. When you meet your child, smile and take his hand. If he doesn't respond, do not let your spirit be crushed. He has not yet learned to trust white folks. You have a summer to help him.

Then the last day will come in August. You will have learned to love a black child as a person. Your family will have shared with another culture. You will be sad that it is over.

But it will not be over. Your group will now be ready to establish a tutoring program. You will want to be sure the children have proper winter clothing. And, by the grace of God, you will be constructively involved in the black community. Acting out your Christian love.

Drugs:

Why and What

Leighton Ford



"Today drugs have become for many a way of life. A conservative estimate is that at least five million Americans have tried marijuana at least once. Some would push that estimate up to twenty million.

"It is no answer to the problem to panic or give way to hysteria as many parents have done.

"First, we need to recognize that the drug problem is a growing one. We are now faced with multiple drug use. It's not a matter of simple answers to one drug—marijuana or LSD. Drug users take many other drugs—amphetamines, barbiturates, sedatives. Young people often make up names for these drugs—"speed," "grass," "red-birds," "yellow-jackets," "acid"—in order to confuse adults.

"The age of drug users has gone down alarmingly. New York has had its first heroin death of a 12-year-old. Drug use has also spread from the deprived inner city to the affluent suburbs.

"Why do people use drugs? From my study I have listed ten different reasons:

(1) Plain curiosity. Spare time, plenty of money and pressure from peer groups is probably the biggest reason.

(2) Lack of leadership. Young people looking for charismatic heroes to follow have become disillusioned with our so-called leaders.

(3) Rebelliousness. Some use drugs in a deliberate effort to flout parents, tear down authority and widen the generation gap.

(4) Mind-expansion. Some users are searching for greater insights into themselves.

(5) Fear of the future. A teenager said, "Our generation knows that the wrong finger on the right trigger could blow up the world. So we live for today, 'cause tomorrow may never come."

(6) Boredom. This is the result of an affluent society that gives nothing to live for and nothing to die for.

(7) Loneliness. A University of Florida co-ed who is a former drug-user says that loneliness of students on big campuses leads many to drugs.

(8) Alienation. This is a deep personality problem for many who find it impossible to give love or receive love and hide from it by drugs.

(9) Sex problems. Some are so confused and frightened by changing sexual mores that they seek either to relieve their guilt or run away from contact with the opposite sex through drugs.

(10) A spiritual hunger. Man has an inner need. If his spiritual craving is not satisfied by a real relationship with God he will look for false fulfillments.

Parents: Four Things To Do

"You may be a parent who has discovered that your child is using drugs. My advice is: (1) don't panic (2) go to your doctor or some competent person and find all you can about drugs; get educated; (3) then forget about drugs and start looking at your child and trying to understand his or her motivation; (4) look at yourself; examine the priorities of your life and your home; is there a spiritual vacuum? Perhaps you can take the lead in helping your whole family to find a satisfying relationship with God.

"There is no simple answer to the drug problem. Proper legal control, proper medical treatment, proper social action are needed. But the ultimate solution must be in the spiritual dimension. As one teenager says, "We have to go to the root of the problem and the root of the problem is not where people get their narcotics. It has to do with the heart."

Dr. Ford alternates with Dr. Billy Graham on the weekly "Hour of Decision" broadcast. This is a part of a recent message presented on this radio broadcast. Mrs. Ford is Billy Graham's younger sister.

Religious News

Bay Area Hippie Types Give Vigorous Christian Witness

A revival of fundamental Christianity is growing out of hippie and drug cultures of San Francisco.

Disenchanted dropouts of the 1960s from among the "turned on generation" are boldly proclaiming the message of Jesus Christ.

Jack Sparks, 40-year-old leader of the Christian World Liberation Front in Berkeley, observed, "Somehow or another God is suddenly doing something among the youth of our country."

The former Penn State professor and once a staff member of Campus Crusade for Christ, insists that "the youth of this age haven't rejected the church as an institution any more than other generations." He sees a "major change in the atmosphere in respect to receptiveness to Christ in the Berkeley scene."

New Technique in Graham "Euro '70" Crusade

American evangelist Billy Graham, has returned to Germany to introduce a new method in Crusade evangelism. Graham is in Dortmund, Germany, for the "EURO '70" Crusade, April 5-12.

An innovation of "EURO '70" will be the projection of each Crusade service by large screen closed-circuit television to 35 cities in 10 European countries, including Yugoslavia. The nightly services in Dortmund's 15,000-seat Westfalenhalle will be simultaneously translated from English into seven other languages.

Tromsø in Norway, about 300 miles north of the Arctic Circle, will receive a sound landline of the meetings. It is believed that this will be the farthest north a Billy Graham Crusade has ever reached.

Billy Graham's last major German Crusade was in Berlin in 1966.

Baptist Mennonite Delegation To Visit Soviet Union

Three representatives from the Mennonite Central Committee constituency will be among a 10-member delegation which has been invited by the All-Union Council of Evangelical Christians Baptists to visit the Soviet Union March 13-31.

Representing the Mennonite Central Committee will be D. P. Neufeld, Virgil, Ont., chairman of the MCC (Canada) executive committee; John A. Lapp, executive secretary of the MCC Peace Section; and J. A. Toews, Vancouver, B. C., a member of the MCC Peace Section.

The invitation to visit Moscow came as a result of the recent visit of a Russian Baptist delegation which visited

both Mennonites and Baptists in January and February of this year.

No itinerary for the group has been firmly arranged at this time. The delegation will follow the agenda which the Russian Baptists have planned for them.

EPA Prexy Seeks "Reformation Journalist"

The Renaissance has nearly triumphed over the Reformation in our day, but hot hearts and not sophisticated manners will turn the tide against evil.

So states Dr. Sherwood E. Wirt, president of the Evangelical Press Association in a speech prepared for delivery to editorial personnel at the organization's 22nd annual convention in Washington, D.C., May 11-13, 1970.

He appealed to members of the press to "move into positions of spiritual, intellectual and cultural leadership in the world and become chaplains to the reading public."

"Instead of swatting anopheles mosquitoes (or) writing worry-editorials about postal rates, we should be letting our typewriter ribbons scorch the paper as we tell the world what has happened, what is happening now, and what will happen—according to God's Word," EPA's president declared.

Dr. Wirt is also editor of Decision magazine, published by the Billy Graham Evangelistic Association in Minneapolis.

Canadians Meet Their PM

Canadian Mennonites finally had their audience with Prime Minister Trudeau. The leader of the Canadian government met a delegation of five representing the Mennonite Central Committee of Canada in a hotel in Winnipeg on Friday, March 20.

A brief containing Mennonite concerns was read to the Prime Minister by C. J. Rempel, Kitchener, Ont., in the presence of three of his cabinet ministers and television cameras and newspaper reporters.

Trudeau gave the Mennonites an immediate reply on one of their concerns—a request to use Canadian surplus wheat for overseas relief. The bachelor Prime Minister, who had irritated some Mennonites in January by being unavailable for an audience while giving more time to Beatle John Lennon and his wife, told the Mennonites that his cabinet was making \$16,000 available to purchase surplus wheat from the nation's Wheat Board so that it could be used by the Mennonite Central Committee in its relief work overseas. The wheat will be shipped at Mennonite expense. The relief agency had earlier had its request for 250 tons of wheat turned down by the Wheat Board.

The brief addressed to the Prime Minister assured him of Mennonite goodwill and their prayers. The statement touched on a variety of subjects, to which Trudeau responded with a great deal of interest noting that many of the matters raised were also his

concerns and those of Canada's young people.

Carbon 14 Dating Refutes "Ark" Find

Scientists hoping this summer to melt ice on Mt. Ararat in Turkey and thus unveil what they hope will be the Ark Noah built didn't get any encouragement from an atomic "clock."

The Carbon 14 method of dating was applied to a piece of wood extracted from the site and found it only several hundred years old.

Radiocarbon dating measures the amount of radioactive decay of carbon atoms in an object. It is in use all over the globe, distinguished by its ability to ascertain that the Dead Sea Scrolls were nearly 2,000 years old... that the strange monuments at Stonehenge, England, are about 3,700 years old... and that people migrated to America from Asia over the land bridge that is now the Bering Strait some 11,500 years ago.

MDS Cited By Red Cross

The American National Red Cross cited Mennonite Disaster Service, both United States and Canada, for its clean-up operations after Hurricane Camille in Mississippi and Virginia. The award was received by Delmar Stahly, national coordinator of MDS, at the annual meeting of the Eastern Mennonite Board of Missions and Charities at Mellingers Mennonite Church, Lancaster, Pa., March 19, 1970.

Speaking for the American National Red Cross was its Director of Eastern Area Disaster Service, Mr. Ralph Davis.

"I have a most pleasant mission this morning," said Davis, "... to commend Mennonite Disaster Service for its work in Mississippi and Virginia. In all my experiences with people from all walks of life, you have won nothing but respect... Everyone associated with the Mennonite Church, including those who stayed behind making it possible for others to go help in MDS, is included in my commendation."

Warns of Astrology Hoax

In an age when men fly to the moon, faith in astrology seems to stand stronger than faith in religion or science, says columnist Harriet Van Horne of the San Francisco Examiner & Chronicle.

The writer warns that harmless parlor games in astrology have grown into a national idiocy involving witchcraft, spiritualism and black magic.

"If you discuss astrology with one who lives by his horoscope you are ultimately dismissed with the statement, 'Check it out. It really works,' says Miss Van Horne.

But distinguished astronomers have checked it out and it doesn't work, the news woman declares.

Miss Van Horne estimates that the mumbo-jumbo of astrology is currently a \$200-million-a-year business in America.

Missions

CAMPFIRE

Mrs. T. K. Ndlovu

From the EVERY HOME EVANGELISM bulletin. The writer, Mrs. T. K. Ndlovu of the Follow-Up Department, wrote Miss Myers afterward, "My being at Camp with your girls truly made me wish to send one of my children to Matopo Mission. . . ."

The stars were beginning to appear in the sky above us. I soon found myself among rocks and tall trees. Voices of joy were heard here and there as the car in which I was travelling came to a halt.

Girls came running from different directions to welcome me. They had been told that someone was coming to tell them more about E.H.E. and to present their E.H.E. diplomas. This was a great day!

Supper was served, after which choruses were sung as we gathered around the Campfire. How wonderful it was to watch these girls as they gave praises to the Lord! They sang at the very top of their voices. The rocks echoed. The starry sky was brightly lit by the shining light from the September moon. The birds and animals had gone to rest, and yet here was a group of girls who were giving praises to God. . . . I began to think of the day when we shall stand before the Throne singing a song which is not known even by the angels . . . only by those redeemed by the blood of the Lamb. Oh! What a great day that will be.

* * * * *

Early in the morning I saw these girls scattered about, devotedly searching the Scriptures. Others were studying E.H.E. booklets and getting ready for a Bible quiz to take place that afternoon.

A thrilling devotion was given by Miss Myers. Using 2 Corinthians 5:17: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."

Shortly before noon, the girls went out hiking. Some of these girls did not leave behind their E.H.E. booklets.

They had no time to spare but concentrated on studying the booklets.

As the highlight of the day drew near, everybody became excited. Judges took their places clutching long sheets of question papers. I had been appointed scorer, and I was ready by this time to record the scores. The girls were divided into teams. Two teams stood before the judges at a time—reminding me of the White Throne of Judgment.

It was amazing to see how the girls had studied their books. At times I wondered as to whether they would be able to answer such hard questions. They were so quick and alert as they answered these questions in turn. At the end of the Bible quiz, scores were counted and prizes were given accordingly.

* * * * *

At the end of the day, diplomas were given out. My heart was touched as I saw Miss Myers seated among these girls waiting to receive her own Diploma too. She had also done our E.H.E. Bible Correspondence Course to encourage the girls to study the Word of God.

Miss Melhorn who was with us at the Camp visited us the following week to introduce a group of workers to do the Bible Course.

We thank God for the fire which is burning in the hearts of Secondary School [High School] students at Matopo Mission. Many of these girls were revived as they read the Word of God. Others who had not accepted Christ as their personal Saviour before did so at this Campfire meeting and within the process of their Bible Courses. Praise be to God!

Forward Step in Church in India

Erma Sider

The first Brethren in Christ Church Council to be chaired by an Indian was held at Purnea. Hem K. Paul, Church Chairman for the past two years, handled the position with facility. According to our rotation system, similar to that of Conference Moderator at home, John Sider, District Superintendent of Purnea, will hold the position of Church Chairman for the next two years.

A further step towards indigenization occurred when Saharsa Christian Day School was placed in the jurisdiction of a managing committee composed of the school principal—Esther Book, two teachers, Mission Superintendent H. Sider, two parents of school pupils, and two friends from the community.

TODAY

Today I saw anew—the lost.
Today my heart did break.
My friends and loved ones without Him
I saw in long eternity.
And oh my soul cries out in pain.
For Lord, today I care!

The future stretches out ahead.
Dear God, what can I do
As millions, lost, walk on through life.
And I a Christian, trained to serve
Must do my best to stop the throng.
Lord, help me do my best.

Enable me, oh God, I pray,
To fill the job You give.
Make me the easy road repel
And only, now, desire to win
The lost, the sinsick souls of men
Each day that I do live.

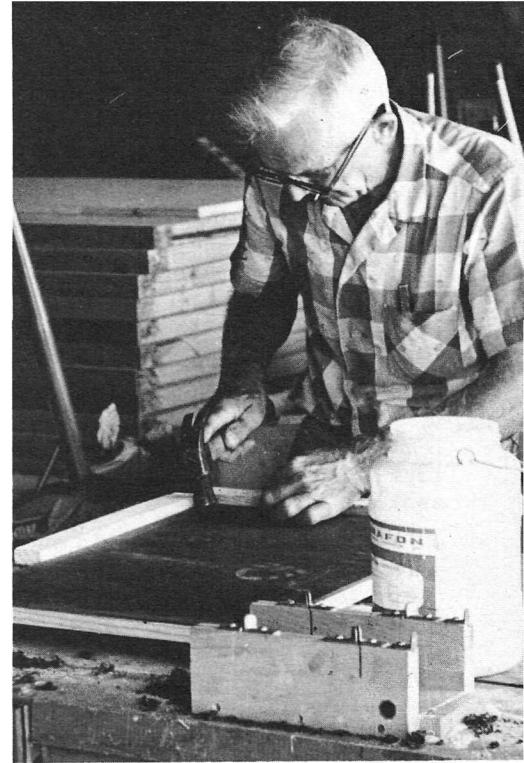
Lynda Kelly (In language school in Nicaragua.
See Missions Directory).

Evangelical Visitor



Visitor Milton (Pete) Martin (Clarence Center Congregation) assisting in construction at Choma Secondary.

Always Building



"Everywhere Missionary" Samuel Minter does cabinet work at Choma Secondary School.

Churches, schools, hospitals, literature centers—and a multitude of corollary buildings . . . So read the records of mission expansion.

To illustrate the proliferation of buildings, we quote verbatim an accepted recommendation of the Building Committee's report to the last General Conference in Africa.

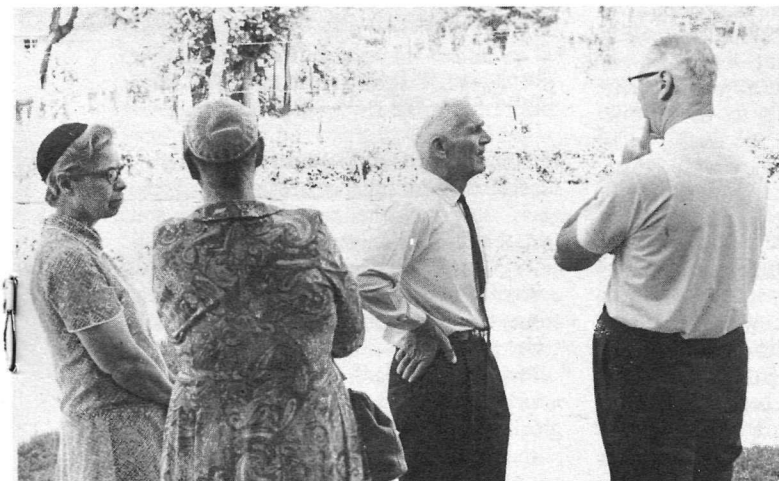
Item 3. Site Plans for Mission Stations.

INASMUCH as mission building continues to expand, and
INASMUCH as such expansion without careful planning brings undesirable results,

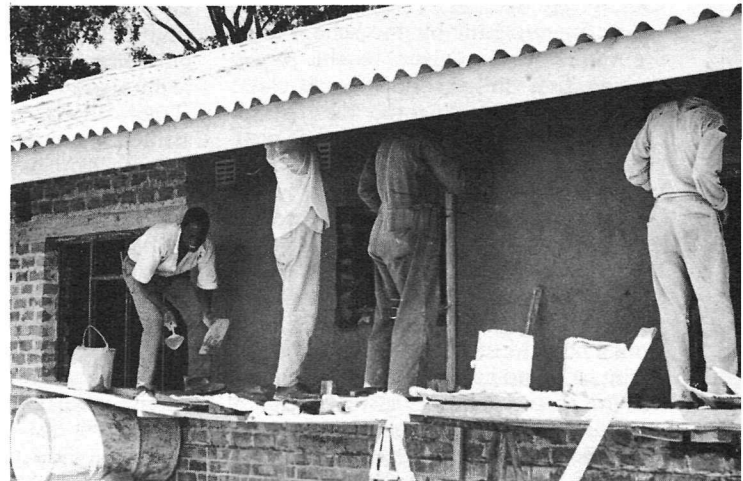
WE RECOMMEND that all mission stations prepare a site plan for proposed building development for the next ten years.

As long as there are people engaged in bringing the full-orbed Gospel to other men, buildings will be needed. Thank God for the Bezaleels and Aholiabs, "and every wisehearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary . . ."

The Samuel Minters and the Luke Keefers at the African General Conference reminiscing about conferences in America (?).



New domestic science classroom block, Choma Secondary School (Zambia) nearing completion. Tradesmen learn by doing; skill and hard work produce good buildings.



Goats, Donkeys and the Presence of God

Eva Mae Melhorn

As Dr. Kauffman and I visited villages in the Gwaai for several days in December, we found that goats and donkeys could at least keep everybody awake.

Twice our service was disturbed when goats stole the villagers' soap, and a person from our audience had to retrieve it. In one village two goats got their heads in one bucket and what a commotion—during the prayer!

To us, a donkey with a tinkling bell, accompanied by his friends who like to stir up the dust, is no incentive to worship, especially when the service is under a nearby tree.

There were other adversaries to worship—beer, all-too-friendly flies, hardness of heart and a critical spirit. One person could hardly wait till the meeting was over to start pouring out his grievances.

Yet we felt the Presence of God as the Spirit dealt with hearts that were receptive to the truth.

Even in the village where many men, women, and young people were celebrating "Christmas" around the beer pot, some listened attentively and I believe God's Word got through to their hearts.

During those days of visiting, a number raised their hands for prayer. One little girl, who said she was never saved before, prayed. Four men—yes, *men* (usually the women are the more tender)—seemed especially near the Kingdom. Help us pray for these. *One* of them used to use marijuana and was earlier quite hostile to the Gospel. This time he readily consented to our having a service in his village and at the end raised his hand for prayer.

Another, very attentive during our service in his village, requested prayer

and he himself, not a church-goer, prayed during the closing prayer period. He accompanied us to the next village and heard the Word again. The following Sunday he was in church.

The *third* man proudly showed us his gardens and the grain bins in his village. His wife changed her dress; he put on his coat; and they were ready for a service. After that, he said we are going to have a service in another village. And so we walked about a half mile, he carrying the accordion and inviting people from other villages to join us. We soon had a good-sized audience.... This man has completed 20 years of service with the police force and was happy to show us his certificates. He has a lovely wife and daughter but he needs salvation.

The *fourth* man also has a fine big village and a nice family. One son wants to enter Ekuphileni Bible Institute. His wife also needs the Lord, so that together they can be Christian examples for their children.

After a service in one village about 25 children accompanied us to the next village. Perhaps we looked like the Pied Piper of Hamelin, as we walked along singing choruses. But who cared? These young hearts were hearing the Word again and again. What better recreation could they have?

Anxiety and Joy

This was *Barjora's Blend* on School Closing Day, December 19.

After a program by the school children, prizes were given to the pupils ranking first and second in each class. Then, as is the custom, the list of children who passed on to the next grade was read aloud—an anxious moment for many!

After lunch the hostel children, who were there under SPIC (Scholarship Program for Indian Children), flocked to our house to receive the gifts made possible by special Christmas money from a number of SPIC sponsors. (A gift is not a required part of the program, but the generous money gifts sent in are used to provide gifts for *all* SPIC children.) For the boys, a shirt and shorts; and for the girls, a dress and *salwar*

(baggy trousers)—too utilitarian, you say? Not in India! At one time we thought of substituting something else, but then we found that the children really look forward to a new outfit. [Does this say anything to us in our affluence and use of it? Page Ed.]

Some candies and a juicy orange for each completed the gifts; and the children, smiling happily, chorused "Sa-laam!" (Thank you!).

That evening our compound seemed strangely quiet with the hostels empty. But soon the busy round of holiday activities occupied us—Christmas services at Birpur on the Nepal border forty miles away, the missionary Christmas dinner, the two-hour church service on Christmas Day, visitors from here and there, the tribal Christmas tour ending



Giving out SPIC Christmas gifts—the tailor, Doris Cober, and John Sider.

in an all-night, Indian style hymn-sing featuring a drama of "Pilgrim's Progress," and—on the last day of the old year, the Tirbeniganj government officers coming to our home for a meal, enjoying seeing our Christmas decorations—and playing with our children's toys!

Pray that in each of the missionaries' varied activities, Christ may always be glorified.

—Adapted from letters
by Doris Cober

Evangelical Visitor

Pulpit and Pew

A MODERN PARABLE . . .

Sunday Morning Zoo

Robert W. McIntyre

While a good sense of humor is not the prime requisite for a Christian minister who hopes to keep his mental equilibrium, it must come in somewhere high on the "Important" list.

Particularly helpful is the ability to keep victory over assorted stares ranging from indifference to defiance which may greet him as he shares God's truth with his hearers. Such looks can "kill" a message unless the minister has special help—perhaps at least in part through techniques he has developed to keep on top of them.

No one who is serious about the life-and-death matter of preaching will be frivolous or facetious as he faces his congregation, but the drawing of certain parallels through observation and contemplation may be virtually unavoidable.

Members of a congregation may to some degree be categorized in relation to their attitude toward the delivery of the Sunday morning message.

In this it is not difficult to visualize a Sunday Morning Zoo all aligned in neat rows, each creature bearing the unique characteristics of its species.

Here are the Sermon-tasters, perhaps related to the anteater. The Sermon-taster is usually very thin, because he never eats heartily—just a taste or two from each sermon. He may travel widely, foraging afar for food, but never faring well because he seldom eats a hearty meal. Even if he were to get enough different tastes to make up a meal, he would be kept thin by his constant movement in search of the ideal preacher.

He is not unlike the man in the meat-packing plant who sticks an ice pick into each ham as it goes by, and then sniffs the pick to see whether the ham meets his approval.

In the cage (pardon me, the pew) next to the Sermon-tasters may be the Appli-cators, a cousin, perhaps, of the elephant and a very distant cousin of the black kitty with the white stripe. It is difficult to describe him in discreet terms, since he has the unpleasant habit of taking the sermon and spraying it

back on the other animals, sometimes with direct shots from his pointed trunk and other times with a general spray. He usually waits until after the morning service to do this.

Sitting there next to him is the Argufier. Suspicious of every morsel that is tossed his way, he would far rather discuss it and its quality than he would eat it. Little wonder that he, too, is thin.

Nearly every congregation has a Dozer or two. Dozers are usually quite devout (sinners hardly ever sleep through a sermon) and although they do not exude much inspiration their attitude can be taken to be one of trustful confidence that the preacher will handle things well until they awaken.

Almost an exact opposite of the Dozer is the Gazer, who fixes his eye on some object—a stained-glass window, a distant tree, the preacher's collar—and scarcely moves or blinks until the final amen. It is anyone's guess where his thoughts are, but rather clear where they are not.

The Busybodies are an interesting group. Small, but very active, they are seldom still. Gloves, hat, hymnbook—all need attention. Then the lint on the dress of the lady just ahead. Purse, pennies, offering plate. Bulletin, pencil, car keys, necktie. Fingers fly to and fiddle with one thing and then another. Eyeglasses, lapel buttonhole, coat buttons, shoelaces. Finally the benediction and the busy fingers that have done the walking all through the morning service have been to church but they haven't had a day of rest.

Also to be seen on occasion are the Cadavers (they come to life only at the benediction), the Sponges (they enjoy blessings, but aren't a blessing), the Gibaltars (unmovable, and proud of it), and the Bovines (perhaps meditation is enhanced by the gentle jaw movements—at least the chewing gum industry is strengthened).

But lest it seem worse than it is, there are also the Reciprocators (fully and warmly responsive in every part of worship), the Pumps (who make ordin-

ary preachers excellent ones by "pulling the preach out of them"), the Mediators (actively but quietly interceding throughout for the needs of the service), the Meditators (thoughtfully absorbing truth for intelligent response), the Growers ("ready-or-not, here-I-come," developing as Christians so rapidly that laggards must step aside), and the Travelers (making progress in the things of God with seven-league boots).

It's not fair to ask which my neighbor is. It is only fair to ask which I am. —Reprinted from *The Wesleyan Advocate*.

a book review . . .

How to Raise the Dead

Tell No Man. By Adela Rogers St. Johns. 511 pages. Signet (paperback) \$0.95. Reviewed by Norman A. Bert.

The other evening some of us were sitting here in my living room trying to decide why Catholics and Jews currently have a corner on novels about living with God. Malumud shows us in *The Fixer* how it is to be tied willy-nilly to the God of Abraham. Graham Green prys to *The Heart of the Matter* to demonstrate that no Christian, certainly not a Catholic, can harbour both God and sin in one heart. Morris West makes us walk in *The Shoes of the Fisherman* until we all can feel the pastor's pain of how to be God's priest and man's brother at the same time. But where are the Protestants?

Oh yes, T. S. Eliot and C. S. Lewis yesterday and J. R. R. Tolkien today may write Christian novels—great Christian novels—but why, we wondered, can't we non-Catholic Christians write novels about Christians? When Protestants do make the pages of a novel they turn out to be either *Elmer Gantry* or "the ugly missionary" a la *Hawaii*. Sometimes we despair of ever seeing the power of the Glory glimmering through our protesting faith.

Then I found, among a few books packed from the states by my wife, *Tell No Man*.

Now for the novel consumer *Tell No Man* is not without flaws. Mrs. St. Johns has too many words-that-are-hyphenated-together to satisfy my taste besides her sentences don't parse and the punctuation is off. And slowly flows the

(Continued on page twelve)

Sunday School

Sunday School as Usual

W. Lloyd Hogg

This morning I attended Sunday School as usual in Average Community. After thirty-five years of faithful attendance, I find an automatic compulsion to be in my usual pew at 10:00 a.m. on Sunday morning. Furthermore, as a parent I really believe that I have an obligation to take my children to Sunday School.

However, the act of getting there on time was nothing short of a miracle. It seemed only reasonable that the family be allowed to sleep in on one morning of the week. After all, Sunday is a day of rest. By the time I arose, one or two of the children had already eaten his breakfast. This was really a good move; a staggered order of procedure greatly reduces the danger of five people trying to brush their teeth at the same time over the same sink. Mother's frustration became most acute, though, when the eldest appeared in his Sunday best, shoes in hand, and exclaimed, "Where's the black shoe polish? My shoes are a mess!"

The count-down was on. But where was my lesson book? I knew I left it on the bookshelf last Sunday at noon. Suddenly, the ten-year old looked grief-stricken. He had forgotten to learn his memory verses, and there was a coveted prize being offered in the Junior Department. "Never fear, son, we'll work on them in the car."

What a relief to arrive at the church ahead of time. With two minutes to spare, I dug into my pocket, found some change for the collection, and shooed the little ones off in the direction of their departments. I was even fortunate enough to find an abandoned lesson book on the hat rack. A feeling of comfortable security came over me as I settled into my favorite pew, opened the book, and began reading the text of the lesson, entitled, "The Cost of Discipleship."

Mr. Hogg is a member of the Board of Christian Education and serves on the Commission on Sunday School.

Actually, I had plenty of time to read not only the text, but also some of the lesson helps. It appeared as if the regular chorister had forgotten to notify the superintendent of his absence today, and several minutes elapsed before the assistant could be located. However, he soon announced that we would sing all five verses of the first song, and by the time we had completed the last stanza, he had chosen a second number.

As usual, the superintendent expressed how happy he was to welcome everyone who had made an effort to be at Sunday School this morning. I shared his concern that each of us would get something worthwhile from the lesson today. He continued with an opening scripture and prayer, after which several latecomers slipped into the back seats. I was glad that they had arrived in time for the offering; this was a special offering for the Board of Christian Education.

Finally, the opening exercises had been concluded, and we stood for a verse of song so the young people could "take their classes." I guess the superintendent didn't notice that only two or three of the young people were in the auditorium; the rest of them had been waiting in the main foyer.

In our Young Adult Class, the teacher began by indicating that we had a very challenging lesson before us today. I really appreciated the way in which he accepted the challenge. Even though only half of us had lesson books, we did manage to read the lesson responsively. The teacher's questions were very thought provoking; I'm not sure that I really agreed with all of his answers, though. I think I would have enjoyed discovering how my classmates felt about the practical application of the lesson. Maybe I could have contributed more if I had done some background reading and study. But I was very busy last week, and I guess my friends were

too, because the chapter count indicated that altogether we had read only four chapters from the Bible. Maybe we should have had "re-Bible" last month, instead of revival.

This afternoon, as I look back on the morning, I have one regret. A young couple, new in the community, visited our Sunday School for the first time. They slipped away very quickly and quietly after dismissal. I am disappointed that I did not get to meet them. I hope they come back next week, when we have Sunday School as usual.

How To Raise the Dead

(Continued from page eleven)

story—excruciatingly slowly. To finish, one must persevere. Worst of all *miracles* and *conversions* happen—unthinkable in good fiction; and yet, there it is that the glory shines through. The writer puts it across. Adela Rogers St. Johns, after all, is not just learning to write. She is a master craftsman, veteran of newspaper reporting—yea, even the sports page—and creator of many short stories and magazine serials. When she breaks the rules, she has a reason.

The reason is that she is writing about God's ways among men, which always break the rules.

Hank Gavin and Melanie Cheyne Gavin, his wife, come from the upper upper of Chicago, a setting much more foreign to Brethren in Christ than Africa ever will be. Who ever heard of a stock buyer's advisor who is earning \$50,000 a year suddenly being converted and not only converted but called to the ministry? Certainly not his wife. Or any one else in the club. And not being called to be the minister of a club, called First Church, but actually believing that Jesus meant what he said when he commanded, "Heal the sick, cleanse the lepers, raise the dead, cast out demons." Unheard of. To his wife who classed Jesus Christ with the Wizard of Oz or Peter Pan, some kind of a bad joke. What happens to a man like that or a couple like that? And what would happen to a church if it ever found them living in its parsonage? This is the story called *Tell No Man*.

I know that this is a book that can make a potential pastoral drop-out be excited again about the possibilities of the ministry. I suspect it is also a book that might hook a disappointed young pew-sitter who was about to walk out into giving the church one more chance. Possibly it might even convert again a satisfied Christian or even help the lost to be found.

It is a book to raise the dead.
It should be read.

Evangelical Visitor

Christmas Along the Rio Grande

Marian Landis

Nine weary representatives from Messiah College wandered into Operation Mobilization Headquarters on Monday morning, December 22. We had just spent the past two days and two nights driving to Del Rio, Texas and Ciudad Acuna, Mexico, in order to participate in an evangelistic crusade on the Texas-Mexican border, along with 200 other college students. Although our first impulse was to dive for a quiet corner and a sleeping bag, we soon discovered that the purpose and pace of OM did not permit time for quiet naps. In fact, in a few short hours we found ourselves organized into teams, and after an orientation session, we were out on the streets to present Christ through literature.

What selling literature actually meant I discovered only when my partner and I walked uneasily up to the first door. After prolonged bracing up, we nervously knocked and eventually blundered through a most unconvincing sales talk. Telling a stranger about our Christian literature and why we were selling it did not seem particularly hard back in the orientation session, but vivid reality—this Spanish man blinking strangely at us—changed my opinion quickly. Most people were polite; many listened with interest; quite a few bought literature despite our fumbling methods.

There was a marked difference in the attitudes of the Spanish and the Americans, who were far richer than most of the Spanish-speaking people. Americans simply were not interested; they were too involved in wrapping their Christmas presents, too materialistic, too smugly self-confident to need books and words about God. On the other hand, the poverty-stricken Spanish Americans and Mexicans were open and interested. They bought the literature, often after scraping the house for the necessary few cents. One lady bought a book and paid for it with what she had, a bag full of tamales. These people sensed that there was more to life than Christmas presents, parties, trees, food and fun.

Not only did we walk the dusty roads of Del Rio and Acuna with literature, we spent many sessions together in

Bible study, discussion and prayer. Those sessions were intense, both in meaning and length. Faced with five hours of the night in prayer, even the most dedicated of us wavered but those hours were meaningful. No one could claim visions and super spiritual victories; in fact, at times the only victory we could really seem to claim was the triumph of having stayed awake. Yet out of all the frustration and tiredness we learned something about discipline; more than that, we slowly learned how much there was to pray for—the needs our leader kept presenting were endless—and we learned that there can be warm unity even when languid and relatively

cool hearts come together to learn and to pray.

Many incidents happened on the crusade. Some were quite exciting: the time two of our team members got lost in a little town in Mexico, the time we ran into trouble with the border guards, the times when God remarkably answered prayer. Some occasions were discouraging: the tenth time we were having peanut butter and jelly sandwiches, the bad weather which prevented our using the bull ring, the day we trusted God for \$5.00 and only earned \$2.75 plus a bag of tamales, besides getting lost. But events themselves cannot be reproduced. The spirit of the crusade—the idea that our Christianity is not to be merely an attachment added on to a self-sufficient life, but is rather to be a *whole way of life* involving everything in relationship to Jesus Christ, is what must be reproduced in our lives. This is vital if our Christianity is to amount to more than spending two weeks in Mexico.

General Conference Highlights for Youth

The Pacific Conference Commission on Youth is planning activities for the youth at Conference. Following are some of the items:

Tuesday—June 30

1. Afternoon and evening at beach about 1½ hours drive away
2. Swim and luau

Wednesday—July 1

1. Knott's Berry Farm afternoon and evening
2. Beach trip if not done on Tuesday

Thursday—July 2

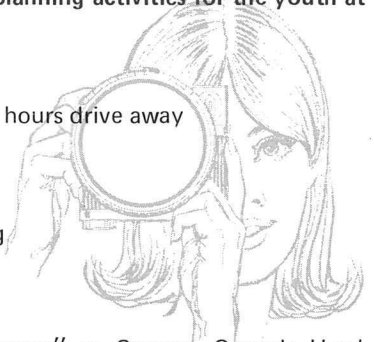
1. Afternoon, dinner, evening "night of prayer" at Campus Crusade Headquarters at Arrowhead Springs
2. Night of prayer and perhaps something else (folk singers or something) in the Upland area

Friday—July 3

1. Bible Quiz, and
2. Knott's Berry Farm (if not before), or games in Upland College gym, or boating and water skiing, or trip to mountain and ride on ski lift
3. Evening Youth Rally, informal setting in former Girl's Dorm, speaker—Whitey Pratney, First Prize winner in DECISION magazine's essay contest.

Saturday—July 4

1. Bible Quiz, and
2. 2010 mile Walkathon



Church News

ALLEGHENY CONFERENCE

Rev. and Mrs. Simon Lehman ministered to the Altoona congregation February 15, in sharing their experiences and pictures of their world trip. Services both afternoon and evening were directed toward the Crusaders. The evening session was a message on "Israel in Prophecy."

Rev. and Mrs. Avery Sollenberger, pastor of the Altoona Church, were surprised on the 20th wedding anniversary March 10, when the two adult classes came to the parsonage and presented them with the picture "Road to Emmaus." Games were played and refreshments served.

Bishop Henry Ginder was at the Hollowell Church, March 15, for the installation service for the new pastor, Rev. and Mrs. Paul McBeth.

The Mount Rock congregation, Pa., had State trooper Robert Missner speak and show a film on narcotics March 15. March 22 was the date set by the Mount Rock Church to break their previous record of 221. They were successful in reaching 261. Easter Sunday the youth choir presented "The Conqueror," a service in reading and song. Rev. Harry Bert is the pastor.

On March 22 the young people took part in the morning worship service at the Mowersville Church. Irvin Crider, the advisor to the Crusaders, preached the sermon and two young men served as superintendent and assistant of the Sunday school. Rev. Simon Lehman, Jr., was present for the communion and feet washing service March 25 and on March 26 and 27 showed pictures and spoke of his recent world trip.

The New Guilford Church reports special Holy week services with Dr. and Mrs. Paul Petticord as speakers. Dr. Petticord is president of Western Evangelical Seminary, Portland, Oregon. Mrs. Petticord is a talented artist, speaker, and writer.

ATLANTIC CONFERENCE

The Bellevue Park Church, Harrisburg, Pa., had as their guest speaker, Bishop E. J. Swalm, for Holy Week services. Saturday evening, March 28, was Youth Night at the Coffee House when he had conversation on "The Christian and War." At this meeting which was in a relaxed setting around tables, he told of his experience as a conscientious objector in World War I in Canada.

Eighty-two men attended a Good Friday Men's Fellowship Breakfast at the Magic Chef, Elizabethtown, Pa. Rev. Orion Rhodes gave the message and a number of decisions and commitments were made. This was sponsored by the Conoy Men's Fellowship. Invitations were sent to the Elizabethtown, Maytown and Crossroads churches.



Participants in the Silverdale note burning: Left to right—Henry Detweiler, Rev. Rupert Turman, Pastor Amos Dick, Mayor Albert Reese, Lester Bishop, Bishop C. B. Byers.

The Silverdale, Pa., church observed a note burning ceremony, February 22, when Mrs. Clara E. Osmun made a bequest of \$18,000.00 to the church in memory of the first deacon, Christian Wismer (1817-1902), her grandfather. After the burning of the note and mortgage, the ashes were presented to Henry Detweiler, a teenage member of the congregation, symbolizing the fact that the younger generation was receiving not the documentary evidence of a burden of financial indebtedness, but the ashes of such evidence, giving them an unhampered opportunity and obligation to carry on the work of the church at home and abroad. Henry responded with a pledge to so do, with the help of the Lord.

During the absence of the pastor, Rev. Glenn A. Ginder, March 22, Rev. Jacob Bowers gave two timely messages on Prophecy at the Elizabethtown Church. On Easter Sunday a visual portrayal of Christ's suffering was presented by Jacob Martin of the Conoy Congregation, followed by an Easter meditation by Rev. Glenn Ginder. The Easter Cantata "My Redeemer Liveth" was given by the choir.

Shenks Church reports a baptismal service for twenty-two and a reception of twenty-eight members March 29.

CENTRAL CONFERENCE

The Beulah Chapel Church in Springfield, Ohio, had the privilege of dedicating a new Wurlitzer organ on Monday evening, March 23, with Mr. Edward S. Crum as the guest organist. Mr. Crum holds a B.Mus. degree in music (cum Laude) from Wheaton College and a M.Mus. degree from the American Conservatory in Chicago, Ill. At present he is organist of the Hillcrest Covenant Church, Prairie Village, Kansas.

BIRTHS

Baldwin: Timothy Robert, born March 1, to Mr. and Mrs. Robert Baldwin, Montgomery (Pa.).

Byer: Stephen Charles, born March 24, to Mr. and Mrs. Charley Byer, Fordwich (Ontario).

Heise: Craig Eugene, born November 14, 1969 to Mr. and Mrs. Vernon Heise, Fordwich (Ontario).

Hess: Corrine Dawn to Mr. and Mrs. Jerry Hess, East Lansing, Mich.

Hollar: Tamra Leigh, born April 1, to Mr. and Mrs. Stan Hollar, Nappanee (Ind.).

Huffman: Connie Sue, born February 18, to Mr. and Mrs. Donald Huffman, Big Valley (Pa.).

Long: Phillip Allen, born March 21 to Mr. and Mrs. David Long, Montgomery (Pa.).

Wolgumuth: Jennifer Ann, born March 8 to Mr. and Mrs. Paul M. Wolgumuth, Jr., Elizabethtown (Pa.).

WEDDINGS

Fryberger-Shoff: Carol Shoff, d. of Mr. and Mrs. James Shoff, Millersville, Pa., and Lester Fryberger, s. of Mr. and Mrs. John Fryberger, Marticville, Pa., March 7, by Rev. Cyrus Lutz.

Hershey-Thrush: Mary Lou Thrush, d. of Mr. and Mrs. John Thrush and Robert Hershey, s. of Mr. and Mrs. Harper Hershey, March 7, by Rev. Robert Stroh.

Nigh-Heaslip: Bettee Lou, d. of Mr. and Mrs. Henry Heaslip, Hagersville, Ontario, and Melvin Nigh, s. of Rev. and Mrs. Paul Nigh, March 28, with Rev. Paul Nigh, father of the groom officiating, assisted by Rev. James McKay.

OBITUARIES

Evans: Nancy Winger Evans was born July 4, 1892, in Vaughn and passed away Jan. 3. She was predeceased by her husband and a daughter, Helen. She is survived by a daughter, Mrs. Walter Hill; a son, Bruce; five grandchildren; two great grandchildren; two sisters and a brother. Funeral services were held at the Heise Hill Church with Rev. Andrew McNiven officiating, assisted by Bishop Alvin Winger. Interment in adjoining cemetery.

Winger: Clarence Winger, son of the late Elomon and Rebecca Winger, born Aug. 11, 1895, passed away March 22. Surviving are his wife Ethel; one son, Freeman; two granddaughters; one brother; and one sister. Services were conducted in the Bertie Church by Rev. William Charlton and Rev. Calvin Sturdy. Interment in adjoining cemetery.

General Conference Travel Information

General Conference will use the combined facilities of the Salvation Army campus and the Upland Brethren in Christ Church. Both are located on Arrow Highway, one-half mile west of Euclid Avenue in Upland, California. The Conference ground is within a mile of Highways 66, 70, 99 and Interstate Highway 10. It is three miles north of U.S. Highway 60. The Conference phone number is (area code:714)-985-5311.

By Airlines:

Those traveling by air should come to Ontario International Airport. Connections direct from Chicago may be made on Continental and United Airlines. You will be met at the Ontario airport if you send the following information to Glen Byer, Transportation Committee, 626 Juniper, Upland, California, 91786: (1) name of airline, (2) flight number, (3) expected time of arrival, and (4) the name of each person in your group. This information should reach Glen Byer by June 15, if possible.

If connections to Ontario International Airport are impractical, a conference taxi will meet you at the Los Angeles International Airport. The charge will be for two persons or more—\$4.00 per person; one person only—\$8.00. Please send your airline and flight number, expected time of arrival, and the name of each person in your party to Glen Byer.

If you have friends or relatives meeting you at the airport, please ask them to notify the Transportation Committee Chairman to avoid confusion.

By Train or Bus:

Union Pacific, Southern Pacific, and Santa Fe railroads and Continental Trailways and Greyhound buslines have terminals in Pomona, eight miles from the conference grounds. Do not get off trains in Riverside or San Bernardino—only in Pomona. Notify Glen Byer of your schedule in advance, and a conference taxi will meet you.

to a celebration of 50 years of service together through the Mennonite Central Committee. Sunday morning services will be held in the local congregations.

This is an invitational congress with each denomination having a quota of delegates. The Brethren in Christ have a suggested quota of 40. Women are encouraged to be included as delegates. Delegates will be responsible for their own expenses.

Alvin C. Burkholder is the Brethren in Christ representative on the Planning Committee. Those from the Brethren in Christ who are interested in attending should get in touch with Brother Burkholder for additional information and to also be designated as a delegate from the Brethren in Christ.

Camp Freedom Has Capacity Attendance

With the falling of the leaves and the flurries of snow in the North, the annual winter camp meeting at Camp Freedom, St. Petersburg, Florida, began to take shape. By January 21, the date of the opening of the camp, many had come from various states and Canadian provinces to join with the holiness churches in the area for the annual Camp Meeting.

Reverend P. O. Carpenter and Reverend Ray Chamberlain alternated each evening bringing the evangelistic messages. These services were marked by a sense of the Spirit's presence. Capacity audiences were in attendance each evening.

The day sessions were a means of strengthening the believers and uniting the camp. Among the speakers for the day sessions were Bishop H. A. Ginder, Bishop C. B. Byers, Dr. Burnice Bushong, and Dr. Robert Heckart. Reverend Paul Martin was in charge of the music.

A memorial service in honor of the late Harry D. Hock was held during the camp. Reverend Harry Hock was identified with Camp Freedom from its beginning and at the time of his death was Director of the Camp and Chairman of the Board. As a result of the memorial service and offering a house was purchased on the camp grounds to be designated as "The Hock Memorial Home."

College Needs Secretaries

Several positions for qualified secretaries are open at Messiah College. With the college's continuing growth comes a need for more secretarial services. Interested persons should contact Mr. George Farah, Director of Business and Finance at the college.

Peace Conference

MESSIAH COLLEGE

April 25, 26, 1970

PEACE MIDST POWDER

Saturday Afternoon

1:00 Messiah College versus Baptist Bible Seminary doubleheader baseball game.

Testimony by V.S. Men.
Message "A Walking Peace Witness"—Rev. J. Wilmer Heisey.

Saturday Evening

6:00 Dinner.
I.W., V.S., and C.P.S. units with Dr. C. N. Hostetter Jr., speaker (after-dinner informal fellowship).

Sunday Afternoon

3:00 Devotions by V.S. boys "Why I Am a Conscientious Objector."
"A Winning Peace Witness"—Rev. J. Wilmer Heisey.

7:45 I.W., V.S., and C.P.S. rally.
Inspirational Devotions—Dr. C. N. Hostetter.

Sunday Evening

Messiah Choral Society program.

Brethren in Christ-Mennonite Bible Congress

An All-Mennonite North America Bible Congress is being planned to meet at Winnipeg, Manitoba, Thursday, July 16 through Sunday afternoon, July 19.

It is intended that this meeting shall be held in the Portage Avenue Mennonite Brethren Church in Winnipeg, Manitoba. The focus of the conference will be a Bible study centering in the Gospel of John. The day sessions will be small group Bible studies. J. C. Wenger of the Associated Mennonite Biblical Sem-

naries in Elkhart, Indiana, and David Schroeder of the Winnipeg Mennonite Bible School in Winnipeg will serve as co-directors of the Bible study process. Leonard Wiebe, pastor in Fort Wayne, Indiana, and Frank C. Peters, president of the University of Waterloo, will serve as Friday and Saturday evening speakers. Bishop Arthur M. Climenhaga will coordinate the findings of the group sessions and report to the general assembly. Sunday afternoon will be devoted

Between Brethren

Dare We Be Evangelical?

"The church is at best irrelevant and at worst a training center for hypocrisy, indifference and callousness. . . . Men will get along better with their fellow men if they can forget, or unlearn or ignore what organized religion has taught them." That is the conclusion of a sociologist who studied the connection between religious faith and prejudice by questioning hundreds of American Christians. He discovered that those Christians who are most conservative theologically, are also most prejudiced! "Those who place a high value on salvation are conservative, anxious to maintain the status quo and unsympathetic to the black and poor" (*Psychology Today*, April, 1970, p. 58). St. John says that if we claim to love God and fail to help our needy neighbors, we are liars (I John 3:17; 4:20). Why this contradiction between biblical teaching and modern practice? I want to look at three possible reasons.

1) The liberalism-fundamentalism controversy has led to a distortion of the total biblical message. Theological liberals said *the* task of the church was to transform society. They forgot about the divinity of Christ and the cross. That was heresy! I shall never be able to thank God enough that my Lord Jesus is true God as well as true man, that He atoned for my sins and that the tomb was empty Easter morning. But fundamentalists forgot that Jesus was also concerned with physical needs. That was heresy too! About half the space of the Gospels is devoted to reports of Jesus' meeting men's physical needs. He healed both sick hearts and sick bodies. Now Jesus is our only perfect model and example. God-in-the-flesh thought He could (indeed ought to!) spare about half His preaching time and devote it to removing material suffering. Are we not heretical if we do not follow in His steps?

2) We frequently restrict ethics to matters of *personal* morality and ignore *social* ethics. A very recent study of 1500 ministers shows that the theologically conservative speak out on personal sins—e. g. drugs, liquor and sexual misconduct. But they fail to preach about the social sins of racism, poverty and war. And yet racist laws, unjust economic structures and militaristic institutions destroy

people just as much as do alcohol and drugs. The Bible condemns both personal evil and social evil. In one breath Amos condemns both sexual immorality *and* mistreatment of the poor by the wealthy (Amos 2:6-7; also Isaiah 5:8-12). Living in a community or working at a job where black Americans or Jewish Americans are excluded and doing nothing about it is just as great a sin as robbing a bank. Voting for a racist is just as sinful as sleeping with your neighbor's wife.

3) Too often we adopt the simplistic notion that if people were just born again all the social problems would disappear. In fact, those parts of the country where the new birth is stressed most are also the areas with the most open racial prejudice. I believe regenerating grace can help change our attitude on poverty, racism and war. But unprejudiced minds do not sprout automatically from a born again heart. New converts need to be taught what Christian discipleship involves. They need to be taught that conversion means turning around—reversing one's old carnal attitude toward the black person, the poor. Perhaps evangelistic altar calls and counselling at the altar ought always to make it crystal clear that any claim to be born again will be phony and hypocritical unless one begins actively in *deed* and *action* to end such things as racism, war and poverty.

The Brethren in Christ Church has a tremendously exciting opportunity. We have a heritage of both evangelical theology and concern for men's material needs. Today I believe God is calling us to apply this two-fold heritage. Frequent sermons and small discussion-action groups in every congregation ought to make our local congregations the spearheads against racial prejudice and poverty in our communities. In interdenominational associations such as NAE we ought to be a godly gadfly prayerfully prodding and pushing for a more biblical division of time and resources. My prayer is that we be given the courage to risk being called modernists (by fundamentalists) and old foggies (by liberals) precisely because we dare to be evangelical—i.e. to take seriously the *total* teaching and example of our Lord.

—Ronald J. Sider